OSTARA

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The sensual and spiritual life of the blond and dark-haired

By J. Lanz-Liebenfels

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The "Ostara, Letter Library of Blondes",

Founded in 1905 as "Ostara, Library of Blondes and Men's Rights", edited and directed by J. Lanz von Liebenfels, appears in an informal series in the form of hand-printed letters in order to make the out-of-print and continually urgently requested writings of Lanz-Liebenfels available only to a narrowly defined circle of his friends and students, and at no cost. Each letter contains a self-contained treatise. Inquiries should be accompanied by postage. Manuscripts are gratefully declined.

The "Ostara, Letter Library of the Blondes" is the first and only illustrated Aryan-aristocratic and Aryan-Christian collection of writings,

which proves in words and pictures that the blonde, heroic human being, above all beautiful, moral, noble, idealistic, ingenious and religious human being, is the creator and preserver of all science, art, culture and the main bearer of the deity. Everything ugly and evil comes from racial mixing, to which women were and are more devoted than men for physiological reasons. The "Ostara, Letter Library of the Blondes" has therefore become the gathering point of all noble beauty, truth, purpose in life and God-seeking idealists in an age that carefully cultivates the effeminate and inferior race and ruthlessly eradicates the blonde, heroic type of human being.

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The relationship of blond and dark people to light and color.[1]

It is not at all unimportant whether a person belongs to the blond, light, heroic race or to the dark race. The differences are profound and suggest that the soul forces work in a fundamentally different way. Woltmann[2] aptly says: “The light complexion, white skin, blue eyes, blond hair, are not a random (and meaningless) embellishment of

1 This treatise was published in 1st edition in 1910, in 2nd edition in 1917.

2 The Germanic peoples in France, Jena 1907, p. 12 ff.

nature, but the expression of a particularly favorable deconomy in the processes of organic metabolism. In the breeding of this race, the reduction of the pigment (dye) served to build up the brain, and while in the colored races the high pigment content causes an intensive consumption of substances, in the light race it benefits the brain and nerve life." In the higher heroic (i.e. blond) race, excretion and metabolism take place more inside the body, which is why the intestines (heart, lungs, liver, spleen, kidneys) are better developed than in the colored races, in which excretions take place more through the skin, and this is therefore colored by the deposited substances. The life process therefore takes place more inside the body in the blonds, and more on the surface of the body in the darks, which is why the blonds have more of an inner life, while the dark people are external, superficial people who live more in the lower sensory world of touch sensations. The higher man thinks, sees and hears more, the lower man hears, smells and touches more. From this essentially different sensory life, the differences in the sensory life, the mentality and character of the individual races can be easily deduced.

Baron Reichenbach says in a particularly noteworthy passage: "(The sensitive person) finds everything that is yellow unpleasant, but everything that is blue is pleasant and pleasing... When he buys clothes, he prefers blue; he never lives in a room painted yellow, but looks for a blue one if he has the choice." Yellow-flowering wet meadows, a flowering rapeseed field, a basket full of oranges are objects of disgust for him[3]." This immediately makes it clear to us why blondes like to dress in blue. This is not a coincidence, but racial instinct and unconscious racial aesthetics.

Reichenbach further claims that all mental exertion, pain and annoyance have an od-accumulating, "soretic" effect, while joy has a "nemetic" effect, i.e., an od-removing effect[4]. He found that it was precisely the blue and violet rays that had that cooling, refreshing "nemetic" effect. This is again connected to what Dr. Adolf Harpf says in his

3 v. Reichenbach, Who is sensitive? Leipzig, 1908, p. 15. See also Ostara No. 35.
4 v. Reichenbach, The Sensitive Person, Stuttgart, 1854, § 2831.

treatise "On Racial Aesthetics"[5]: "The lower races generally love bright red and yellow colors, noisy music (especially brass and wind instruments), the drum is the personal instrument of all Negroids; they prefer harsh, often even disgusting smells to our sense of smell and foods and drinks that are too strongly spiced or very overcooked for our taste buds." All the many European Mongoloid and Mediterraneanoid mixed peoples such as Czechs, Poles, Magyars, Romanians, Slovaks, Croats, Italians, etc. prefer bright red and yellow colors in their national costumes (and also military costumes). One cannot imagine a black-haired Sicilian wearing a blue cap instead of a bright red one, just as one cannot imagine a black-haired Sicilian wearing a blue cap instead of a bright red one. Gypsy woman decorating her hair with forget-me-nots or blue ribbons.

Now, one might object that it would be difficult to prove that a preference for red and yellow is a sign of lower morality. First of all, the "sensitive" person described by Reichenbach is usually identical with the blond heroic person. Secondly, I would like to mention the fact that, according to W. Preyer's[6] detailed investigations, it has been established that of the three main colors, children recognize yellow and red much earlier than blue. Since the ontogenetic method applies to racial psychology just as it does to racial anthropology, one is justified in regarding the preference for red and yellow as a sign of lesser soul development. In addition, there is the following: red rays of light cause sores and measles to heal without scarring, they are against baldness[7], they promote vegetative life to an extraordinary extent and stimulate the nervous system. They make feverish people sweat, which eliminates the disease substances. They are against all skin disorders in general. But we have just heard that the dark-skinned are the real skin people and that purely vegetative life predominates in them. They therefore instinctively seek out the colors that are beneficial to them. Furthermore, the hot climate of the homeland of the dark and colored races must be taken into account. In the tropics, the red heat rays in the sunlight are more effective. The skin of the dark races living in

5 "German University Voices from the Ostmark", Vienna, VIII., I. Year, Issue 6, p. 12.
6 The Soul of the Child, Jena 1884, p. 14.
7 That's why you should wear red hats!

the tropics is naturally colored in such a way that it blocks out the harmful light vibrations. Light-skinned and blond people, however, have to resort to artificial means. In a letter to the Munich Medical Weekly, Dr. Ipp points out, on the basis of his extensive experience in southern China, that the color red has a special significance for the tropics. Dr. Sambon had already suggested lining tropical hats with red material and wearing clothes in hot climates that are based on the color red. Dr. Olpp states that he himself has suffered far less from headaches in the tropics since he started wearing a red-lined tropical hat, and had his house painted red for this very reason some time ago. He attributes the pleasantness of staying there to this circumstance.

Blue and violet, on the other hand, are calming factors for the blood circulation and the animal nervous system, and are also pain-relieving colors. The green rays are anti-inflammatory. These rays of light are therefore more beneficial for the blond, light-skinned people of the higher heroic race, the people with the more developed nervous system. The animalistic is superior to the vegetative. "If we want to calm a raving man, we should lead him into a blue room for a long time. In the case of madmen, the nervous principle is aroused[8]." But the matter gets even more interesting. Insanity and mental illness are in fact in a completely legitimate connection with skin, hair and eye colour. An American statistician examined the colour of the 16,512 inmates of 68 insane asylums and found only 703 blond insane people, which means that the insane asylums were inhabited by 96% black-haired, black-eyed and brunette people. In order not to go astray, the statistician in question had specifically taken the insane asylums in Nordic countries into account, but was always able to establish the same result: healthy people, and even insane asylums in which there were only dark people[9]. According to Quatrefages[10], the brain and meninges of people with light pigment show almost no colour at all, while blacks and dark people show pigment deposits. This little-known fact cannot be irrelevant for the life of the people. Anyone who is a materialist and sees only

8 Surya, Modern Rosicrucians, Leipzig, Altmann, 1907, p. 362.
9 “The Peacemaker”, Milwaukee, 1904, No. 28.
10 Report on the progress of anthropology, Paris, 1867.

chemical processes in thinking, feeling and willing must attribute a greater significance to the different chemical composition of the nerve and brain substance for sensory and intellectual life. For the chemical composition of all other organic components is closely connected with the color of the skin, eyes and hair. According to Reich[11], the blood of passionate dark-skinned people contains more solid components than the blood of phlegmatic blond people. According to Simon, the blood of the latter contains fewer blood cells and more water. Further proof that the chemical composition of the vital fluids differs in the various races is the particularly remarkable fact that the milk of blond women differs significantly from that of brunette women, which was established by M. Vernois and A. Bequerel as early as 1873[12]. According to these investigations, the following figures were obtained for the milk of brunettes: Specific gravity: 1033.78. Water: 892.17, solids 107.83. Of the latter were: rind: 45.58. Cheese pulp: 39.27. Butter: 21.53. Refractory salts: 1.25. For the milk of the blonds: Specific gravity: 1028.38. Water: 894.20. Solids: 105.80. Of which rind: 44.74. Cheese pulp: 37.30. Butter: 22.50. Refractory salts: 1.21.

If we look at the analysis of the milk of blond and dark-skinned people, we notice the essential difference: the milk of the dark-skinned people is more sugary, the milk of the blond is more fat-rich, the former contains more solid and heavy components, the latter less solid and heavy. This immediately gives us a second phenomenon of narcotics. It now explains why the lower and dark races have a greater preference for sugar, while the higher and blond races have a greater preference for fats. This is not without significance for the life of the soul. Overton and Hans Meyer stated that all poisons or substances that have a narcotic effect on humans or on living beings in general have the property of dissolving in fat or fat-like substances. The two researchers concluded from this that narcosis consists in the dissolution of the fats contained in the brain and nerves, especially lecithin and cholesterol[13]. Therefore, the seat of higher consciousness must be

11 The Human Form and its Relation to the Soul, Berlin, 1878, p. 187.
12 See: Annals of public hygiene, Volume XLIX, Paris 1883, 308.
13 C_{26} H_{14} O. Incidentally, cf. seed, puberty, mental development.

sought in these fats and the race with a more fatty nervous system is the higher race.

At the end of this section I would like to briefly discuss a very remarkable phenomenon that characterizes the sensory life of dark and blond people. Reichenbach made the following remark: "Sensitive people looked into my right eye with their left eye without hesitation, but into my left eye with great reluctance. They felt repelled, the image became cloudy and foggy[14]." Eyes of the same color therefore appear "lukewarm" and unpleasant. However, with the central image and the close-set eyes of the middle-aged people, this always happens. The middle-aged person looks at his partner with crossed eye axes (or at least it seems that way to the partner), he therefore influences the same eye and thereby fascinates. This effect can be blunted by meeting such a hypnotizing middle-class person with the central gaze, that is, with a fixed gaze on the bridge of his nose. Blondes who do not know this are therefore, as daily experience shows a hundred times over, very easily succumb to suggestion by the lower races, which, as Franz Josef Gall and Carus have already found, are characterized by "hearing" and "speaking" eyes, that is, the lower races are not at all capable of higher seeing and understanding, they see color and light as if in a lower sense, either in light or taste, and convert the image into language. With their "eloquent" eyes they attack blonde men and women in order to beguile the former professionally, the latter sexually. On the other hand, they not infrequently experience "sensory transposition" downwards, that is, they perceive light as taste, the higher sensory sensation as a lower sensory sensation. In 1907, a Dr. Eberson described in the "Viennese Medical Press" the peculiar taste of colors that he had observed in himself. If he enjoyed a sauce, he had the distinct sensation of a blue color, and when he tasted a bitter substance, he had the distinct sensation of a red or yellow color. Such a connection even exists in the opposite sense; the sight of a blue color creates the sensation of a sour taste.[15] The blond and taller person lives, as E. Reich says, more in the world of light and love, while the dark person lives more in the world of sounds, smells, tastes and the sensation of weight. In our

14 v. Reichenbach: Who is sensitive? p. 26.
15 See Surna, Modern Rosicrucians, p. 348.

pleasure-loving age, this is a great economic disadvantage for the blond, heroic person.

On the other hand, in the so-called "second sight" he has been granted the divine gift of the highest and most spiritual vision. "The so-called precognition (or clairvoyance) is an intuition that is heightened to the point of seeing or at least clear hearing... and (in Westphalia) is so common that... one meets people notoriously afflicted with it everywhere. The precognition in the higher degree is also externally recognizable by his light blond hair, the ghostly flash of his water-blue eyes and a pale, extremely delicate complexion; he is usually young. His gift comes over him at any time of day, but most frequently on moonlit nights, when he suddenly wakes up and is driven outside or to the window by feverish restlessness[16]." The fact that the gift of second sight is inherited and that it still occurs most frequently in those regions where the heroic race has been preserved in its purest form is conclusive proof that this is a racial phenomenon.

The relationship of blond and dark people to sound and music.

Hearing occupies a middle position in the hierarchy of the senses between the highest sense of light perception and the lower senses. This is why music is the only art in which members of the dark and lower races can achieve something significant, if not outstanding, while on the other hand many musical geniuses also display inferior racial characteristics (usually a broad skull). However, the most important characteristic and secret of a truly great musical genius is that he is able to transpose the sensation of sound into the sensation of sight. "Inner hearing enables the musical genius" - says Baron Schweiger-Lerchenfeld[17] - "to immediately translate the respective idea of sound into notes and to put it on paper. On the other hand, the ability to imagine sound when reading music is one of the most wonderful mental functions there is, sheets of paper, black lines, strokes, dots and all kinds of curved and edgy hieroglyphs, nothing else. Everything is quiet all around. But while the musician's eye flies over the pages, the

16 Annette Droste-Hülshoff. Pictures from Westphalia, 1840.
17 Our five senses, p. 250, Publisher A. Hartleben, Vienna 1909.

whole wealth of sound roars up in his inner being like the winds of a storm, a world of sound comes to life and carries the reader's imagination with it, where for the uninvolved there is motionless calm, a silent nothingness."

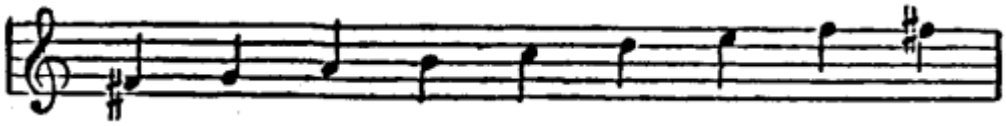
Vogl, the well-known singer of Schubert songs, had transposed a song by Schubert, which Schubert had given him some time ago along with other songs, into a lower register and sang it at the next opportunity in the circle of his fellow artists. "Look," Schubert remarked, "the song is not uneven, who is it by?" In the course of a few weeks he had completely forgotten his own creation[18], as it had evidently been created in a state of some kind of visionary feeling. I am convinced that Schubert would have recognized his work as such immediately if he had had it in sheet music, as it is a well-known phenomenon that the really great soloists compose without a piano and on the basis of their inner "sound vision" of hearing.

In this respect, what Schweiger-Lerchenafeld says in his book[19] about "colorful hearing" is particularly important for understanding the mysterious art of music. He mentions two extraordinarily musical ladies who possessed these gifts. One had the following "tone-color" ideas: G-sharp: black-green to gray-violet; A-C-sharp: purple to red; D-D-sharp: yellow; E-F: white to brown-black and black. I would like to make the following comments on this "tone-color" scale, which corresponds to the sequence of the spectral colors: 1. I have examined many pieces of music by the greatest composers with regard to this scale and found that it can be demonstrated to be fairly consistent. As a particularly characteristic song I would like to mention Schubert's inflammatory song "The Lovely Color" ("The Beautiful Miller's Daughter", No. 16), by which green is meant. Significantly, fis is maintained throughout the song.[20] 2. According to the scale given above, e-f is white to black, that is, the area that corresponds to the ultra-red and ultra-violet colors in the optical sphere. Schweiger-Lerchenfeld now mentions in his book "Space and Time in Natural Events and Human Work"[21] the Englishman Gardner,

18 A. Niggli: Schubert, Leipzig, p. 31.
19 l. c. p. 64.
20 I will treat this subject in a separate pamphlet.
21 Publisher A. Hartleben, Vienna 1908, price S

who as early as 1832 found the fundamental note f in the babble of voices in the great hall of the London Stock Exchange, heard from the gallery, just as he found the fundamental note f in the hum of bees in a beehive. Likewise, the flight note of the housefly and many other insects is f. Gardner therefore called f the natural "primal note". Astrology assigns each note to a specific planet: c Sun, d Saturn, e Mercury, f Moon (the mass note!), g Mars, a Venus, h (b) Jupiter.

The absolute vibration numbers of the actuator increase in the spectral colors from shadowy brown through red, orange, yellow, green, indigo, violet and lavender from 388×10^{12} up to 776×20^{1222}. Compare the absolute pitches of the tones:



approximately 370 392 435 490 522 587 642 696 740

Accordingly, the vibrations of red light appear to be a multiple of 10^{12} times the sound vibrations from g to c, and the vibrations of violet light appear to be a multiple of the sound vibrations from f to f sharp. My views are based on solid facts. Baron Reichenbach reports that sensitive people can see sounds in reality, and they see glowing clouds emanating from struck tuning forks, golds and glasses, from playing violins and pipes.[23] I believe that these strange relationships are also the reason why the great composers of the heroic races, who were entirely blond and light-eyed people,[24] were so masterful at incorporating optical images into the language of music, and on the other hand, using sounds and tones to evoke visions beyond earthly boundaries in receptive minds.

In making music and feeling music, the essential differences in the sensory life of the light and dark races are immediately apparent. As Dr. Adolf Harpf has already

22 v. Schweiger-Lerchenfeld, Space and Time, 5. 38.
23 The sensitive person, § 1370-1380. Hence the bell magic.
24 Even if the skull is not broadly developed, due to the 32nd phrenological sense, the "music sense," which we will discuss in our racial phrenology. See "Ostara" Nos. 37 and 73.

astutely observed, this is most clearly expressed in orchestral music. The dark peoples, such as Romans, Jews, Slavs, Negroes and the modern Slavo-Germans love brass music and metal instruments, i.e. trumpets, reed pipes, squinches, triangles, cymbals, mandolins, modern noisy "orchestral" concert pianos, clarinets, drums, harpsichords, manopanes and rastagnettes. Then examine the orchestration of the music of the Mediterranean composers Meyerbeer, Offenbach, Johann Strauss, Leoncavallo, Puccini, Holländer, Ensler, Oskar Strauss, Mahler, etc. Their orchestra seems to me sometimes like a painting in yellow and red, sometimes like an over-seasoned, sometimes like an over-cooked dish, and all in all like eroticism set to music. It is a coarse, sensual "tactile" music that never fails to appeal to women who are easily receptive in this respect. It is recognized that music is organically connected with sexuality, as is demonstrated by the song of male birds during the mating season, the union of erotic dances and music, the mutation of the voice during sexual maturity and the deer's head affections during sexual transgressions. This connection is now consciously and with full clarity revealed in the music of the dark musicians. As one example among many, I will cite the disgustingly sweet and sultry barcarolle from Offenbach's "Hoffmann's Tales". In contrast, the blond heroic man lights up the string and woodwind instruments and the lip-pianos. Both the old German organs and the old pianos were perhaps technically imperfect, but their delicate and soft timbre corresponded to the music of their time. This is why, for example, the piano pieces of Handel or Bach sound noisy but thin on a modern concert grand piano. In contrast, the clavichords and spinets sound somewhat weaker but significantly fuller, since their undamped and buzzing strings produce many overtones. When you close your eyes and cannot see the player, these instruments no longer sound like percussion instruments, but like string instruments, or like Aeolian harps stirred by the wind. Only then do we fully become aware of this music, devoid of all sensuality. It is as if we were transported to a supernatural world, our had cast off their physical shell and were now floating over sunlit meadows with heavenly figures, now disappearing again into the shadows of dimly dark, solemnly rustling gods' groves. Anyone who

wants to enjoy such pleasure should have one of Handel's suites or a song by Schubert[25] played for them on an old spinet and they will find my judgment confirmed.

Finally, we should mention a highly significant transposition of light into visual sensation for the history of mankind, namely the invention of writing, and this invention, as Guido v. List[26], Wilser[27] and Mathaus Much[28] have convincingly demonstrated, came from the blond heroic people.

The relationship of blond and dark people to smell, taste and touch.

It is generally known and does not require detailed proof that the dark races of the Central Europeans, Mongolians and Negroes feel quite comfortable in the most stinking and foul-smelling environment. It is also known that they like to use incense and perfumes. There seems to be a complete confusion of olfactory sensations here, because on the other hand, dark and colored people perceive what we perceive as fragrant as foul-smelling. Adachi claims[29] that white Europeans give off a "corpse smell". Catherine de Medici, a dark-haired woman from the Middle Ages, fainted at the smell of rose dust. The Italian Scagliari suffered the most terrible cramps when she inhaled the smell of lilies. It has been observed that most modern opera singers (almost all of them brunette women) are so excited by lily and violet dust that they lose their voices[30].

On the other hand, the brunette demi-monde prefers mainly star and animalic (musk and civet) perfumes that are related to sex. It is a proven fact that for the lower races, the specific sexual smells, which arouse direct disgust at sexuality in the higher human being, are stimulants just as they are for the liquor. It is only logical that those races that inhabit the colorful and pungent smell-filled world of the subtropics and tropics are better adapted to these smells. For the more powerful red rays of the light of

25 E.g.: "To sing on the waters."
26 The secret of the runes. - The Ario-Germanic picture writing. - Laws of the original languages of the Aryans (all available from H. Reichstein, Pforzheim).
27 The Germanic tribes. Eisenach 1904. On the study of runes.
28 The original homeland of the Indo-Europeans, Jena 1903.
29 D. Human Skin Pigment, 3-Volume Morphology, Vol. IX.
30 Maybe excessive sexuality plays a role here!

the equatorial sun produce richer, more pigmented colors and correspondingly sharper smells. Baron v. Schweiger Lerchenfeld reports in his book "Our Five Senses"[31] that the French botanist Mesnard, when measuring the scent strength of various flowers, found that light reduced the scent, while oxygen increased it. It is also known that roses smell stronger in the morning than in the evening. According to the same source, Vashide and Toulouse found a lack of olfactory sensation in 36 old men from the Bicêtre Hospital and 30 old women from the Salpêtrière Hospital, i.e. 59%. It can generally be considered a fact of experience that in the higher races the sense of smell diminishes with age, and that it is stronger in young female and timid persons than in male and healthy persons. In general, the higher races have a weaker sense of smell. Moebius mentions that patients are characterized by a particular hypersensitivity of the olfactory and They are characterized by their sensitive visceral nerves, they sense even the most intense sensory impressions. "People have been observed smelling fresh cherries through a room, tasting the smallest amounts of salt in their food[32]." However, according to Reichenbach[33], the sick person and the flower dust are od-positive, so it follows that the heightened sense of smell and taste of the lower and dark races is an od-positive, i.e. a state of lesser mental and spiritual suffering. In the blond and higher races, on the other hand, the sense of smell is not uncommonly transposed upwards, namely to the sense of sight. Thus, Vashide has observed the appearance of "smell images" under the influence of visual images in many older people who have partially lost their sense of smell, i.e., olfactory sensations occur when a flower is seen, even if it is far away. This is in line with another fact. Pleasant and delicate smells give some people the impression of delicate colors that are more like chemical rays (violet, light blue), while unpleasant and sharp smells give the impression of bright, bright red or yellow colors.

As far as taste is concerned, the lower races prefer the harsher. I will just mention the smoking of opium, hashish and tobacco, the drinking of coffee and tea, the chewing

31 A. Hartlebens Publsher, Vienna, price S p. 314.
32 The Human Nervous System, p. 52.
33 See “Ostara” No. 35, p. 7 ff.

of betel and tobacco, the preference for alcohol and hot spices, all of which are undesirables that were introduced from the south and east into the homeland of the fair and heroic race. I have also already mentioned above that the lower races, as skin people, are also the pronounced "burden-feeling people". This is most clearly expressed in their sexual life[34], but also in other ways in their behavior. This is why, like children and women, they have to touch everything that pleases their eyes, that they speak with their hands and want to make their feelings clear to their fellow human beings in a tangible way.

Character, intellect and temperament of the blond and dark-skinned.

According to the three nervous systems, the mental life of man expresses itself in three ways. The autonomic nervous system (which regulates digestion, blood circulation and metabolism) influences his temperament, making him a healthy, strong and cheerful person, or a sick, weak and sad person. The sensory nerves (which convey the sensory innervation) are decisive for his thinking, that is, for his intellect, while the motor (movement) nerves determine his actions and speech, thus his character. Temperament, intellect and character must be considered separately in racial psychological research, which has unfortunately been almost entirely overlooked and has led to confusion.

It is not the intellect alone that makes the ideal human being, as the Chandalas of today proclaim, but far more important and decisive is the good and noble character, which is the highest and most sublime expression of the soul's power that we can perceive with our senses. At the same time, it follows from the above that the human race that has the most developed motor nervous system and whose sensory and autonomic nervous system is harmoniously adapted to and subordinate to the motor system should be considered to have the most character. This is indeed the case with the heroic and blond race, but not with the lower races, whose body proportions, arm and leg lengths, musculature and bone structure show very significant deficiencies compared

34 More about this in "Ostara" No. 38 and 39, which is why I will keep it very brief here.

to the harmonious body structure of the blond heroic race[35].

But we must also note the following. According to Baron Reichenbach[36] the brain (i.e. the animal nervous system that influences character and intelligence) is just as od-negative as the above-ground part of plants, whereas the vegetative nervous and ganglia system is od-positive. The od-negative system is particularly active during sleep, the od-positive during the night and during sleep (trance). This means that people of the lower races, due to their more pronounced sympathetic nervous system and lower sensory life, belong more to the od-positive side and that their life is more or less a life of twilight and sleep than a life of day and light. This is why Carus[37] calls the heroic race the race of day peoples, the Central Europeans and Mongols the race of twilight peoples, and the Negroes and primitive human peoples the race of night peoples.

This difference is important, because light is the giver of joy, while night is the mother of sadness and pain. Descuret[38] astutely states that the happy passions have an eccentric and expanding effect; they unfold the facial features and give the face color and freshness through warmth and blood flow. The sad passions, on the other hand, have a tone-centric and compressing effect (cf. the expression: depressed = sad); they contract the figure and give the skin, hair and eyes the colors of the lifeless dark night or twilight. It is therefore entirely justified when Carus and all other symbolists claim that hair, face and eye color are mainly related to character. This is all the more understandable since we have already shown that character and light are closely related. The term "blue blood" for nobility comes from Spain. After the expulsion of the Moors from Spain, only those who were recognized as descendants of the light-skinned, blue-eyed and blond-haired Goths by their blue veins shining through their white skin were considered to be nobility. Among all peoples and races in the world, the nobles, the aristoi, that is, the "best", are characterized by their lighter "coloring"[39]. It is also known that black dogs

35 For more information see: J. Lanz-Liebenfels, Racial Somatology, “Ostara” No. 30, 31.
36 The Plant World, p. 88.
37 The Symbolism of the Human Figure, Leipzig 1852.
38 The medicine of passions, Paris 1860.
39 Woltmann, Political Anthropology, Eisenach-Leipzig 1903, p. 280 ff.

and cats and other domestic animals are usually more vicious than those with lighter skin.

In the United States of America, according to Fehlinger[40], in 1890 there were criminals for every million people: only 1042 of the whites, and 3275 of all the colored people together. The following were represented in detail: Negroes with 3250 cases, Chinese with 3835, and Indians (or mixed races) with 5476 cases. Among the whites with a pronounced sense of freedom, the most common offenses were against the state and Society, among the colored people, offenses against the security of the person, which were usually based on the lowest motives. Buschan[41] again firmly established that crimes that require physical strength, agility and courage are mostly committed by men, while lies, fraud, hypocrisy, slander, pimping, perjury and infidelity are peculiar to women. The ontogenetic approach is also permissible for racial psychology and one can therefore state the following: Character traits that are characteristic of women, children or animals are also usually characteristic of the lower races and are therefore always a sign of inferior soul development.

The dark and lower races, like women, remain children in character throughout their lives. The character of the child and the lower races is, if one can speak of a child after all, inferior. The motor nervous system of children, women, lower races and apes is poorly developed, which is why they lack the sense of purpose, duty and conscientiousness that are the indispensable foundations of character. They are therefore careless, without foresight and take the view: Enjoy the hour, after us the deluge[42]!

The poorly organized motor nervous system therefore makes the dark races into so-called passive races[43], that is, they are not self-creative, but are at most characterized by a great drive to imitate, like children; they are great at memorizing; they are like the

40 Archive for Criminal Anthropology, 1906.

41 Gender and Crime, Berlin 1908.

42 Just compare the daily history of the Romanic and Slavic peoples: the Russo-Japanese War in 1904, the Courrière mine disaster, the Paris flood in 1910, the ill-fated launch of the "Danton" in 1909, the naval scandals, the constant embezzlement, the inadequate postal and railway services, the destruction of old monuments of art (Toledo Cathedral, St. Mark's Church), etc.

43 See Klemm, The Distribution of Active and Passive Human Races, Eisenach 1906.

Chinese and the modern, effeminate "German" educated priests, know-it-alls and impotent incompetents, examining mandarins, bigwigs and "reactionaries" in the truest sense of the word, who with their trained tricks of thought and their talent are the bitterest enemies of the self-glorifying[44], active and new-value-creating, brilliant, heroic people. They are the superstitious worshippers of authority and dogma and are still the same bloodthirsty inquisitors today as they were half a millennium ago. They also lack any understanding of the higher senses, hence also of idealism and true religion. How are the lower races and the "civilized" Chandalas supposed to believe in God and a soul when they actually have less of them than heroic people? The only idealism that can be found among them, at least among the Middlelanders, is an exaggerated ambition, which, however, only courts the favor of the masses. This is why the Middlelanders are so numerous among actors and virtuosos.[45] Ambition and a violent temperament are closely linked. The dark-eyed are therefore usually more ambitious. This is why Reich rightly notices the choleric temperament of most professional actors. He says: "I always thought I saw the words 'enthusiasm and ambition' shining in fiery letters from the depths of the dark eyes of those tappers.[46]" Themistocles, Alcibiades and Caesar, the ambitious men famous throughout history, had dark eyes. This excessive ambition also causes the Middlelanders to mostly to become demagogues (liberal and socialist) and universalists. They are against national politics, for world and free trade politics and for unlimited freedom of competition. "Wherever civilization powerfully fuels the struggle for existence, the dark revolution gains ground."[47] In this way they become destroyers of all solid political and economic order despite highly developed technology and opportunities for transport and trade[48].

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44 Reibmayr, Developmental History of Talent and Genius, Munich 1908

45 So again in the reproductive direction. In general, the lower classes - just like women, children and apes - are distinguished by the gift of imitation. That is why they are the most dangerous enemies of the intellectual worker, whom they steal with naive shamelessness. Compare "fashion"!

46 l. c. p. 203.

47 Reich, l. c. p. 225. Compare the Panama scandal, the Crispi scandal, the ongoing embezzlement in France, Italy, Russia, and finally Bolshevism!

48 But this can only be maintained by heroic people in their service, because they themselves are too lazy and unscrupulous to do so. Russia!

The opposite of this is the blond man of the heroic race. He is also ambitious, but for the sake of some ideal goal, either out of love for religion or for the fatherland. In this he can be capable of self-sacrifice to the point of self-destruction. The history of genius is therefore in this respect at the same time the martyrology of the blond heroic man.

As far as the sense of sight and hearing are concerned in relation to character, they stimulate the noble research drive of the higher man, while for the dark man they are merely valuable evidence of police sleuths[49], childish curiosity, slander, blackmail, lies, fraud and exploitation[50]. In this respect the dark people are perfectly adapted to our modern, purely practical, pleasure-oriented current, which benefits such drives.

All animals that hear well are also fearful. Their sharper hearing therefore makes people of the dark race cowardly and fearful. What they lack in courage they then replace in the fight for existence with cunning, deceit and pretense. The heroic man, with his feelings rooted more in the world of light, with his idealism and his belief in the soul and God, fears no danger, is brave, open and Christian, often honest and open to the point of stupidity and clumsiness. Dirt and stench on the one hand and the lower dark race and low mentality on the other are inseparable concepts. The lower man is therefore almost always unclean or ignoble, since his olfactory nerves are attuned to sharp smells. In contrast, the light skin of the blondes requires greater cleanliness and greater taste, which naturally also transfers to the environment.

The entire strength of the soul life of the dark race lies in the lower level of taste and touch sensations. This produces in them the vices of drunkenness, gluttony, avarice, envy, lust, jealousy and the resulting hatred, revenge, cruelty and malicious joy. Proof: The current history and the history of the peoples of the Mongolian, Mediterranean and Negro races[51]. Since the heroic man lacks the one-sided development in the direction of

49 Just compare the low-class facial types of the various police spies (e.g. Azews and others).

50 The modern trust and department store system, the large-scale capitalist exploitative economy, the all-powerful daily press are run by such people and are intended for a mass of low racial character. See also W. Sombart's article on the Jews as a "capitalist race" (December 1909).

51 The most miserable of the bunch, however, are Mongolian half-breeds (Bolshevism). On the Negroes, see Zache, Native Policy in "Journal of Comparative Legal Studies", 1906.

taste and touch sensations, he also lacks these traits (by nature) more or less. He is sober, or can tolerate more as a result of his greater activity. He is content with what he has, therefore does not envy his neighbour and is kind to people and animals[52]. His sensuality is subdued, which is why he is also less jealous. Since he does not need other people as his most precious object of pleasure and exploitation, he tends more towards a solitary life, while the dark Chandalas prefer to live close together in the cities, since each wants to parasitize the others.

As far as the characteristics of the intellect are concerned, I would just like to point out that its importance for racial psychology has been overestimated so far. In terms of purely low intellect, which involves reproductive or compilatory thinking, mixed-race people, Mongolians and people from the Middle East, and sometimes even Negroes, can equal the heroic person, and even surpass him[53].

The situation is similar with temperament and constitution; here the various races do not reveal many essential differences that would be of interest to racial psychology. In general, however, one can say that dark people are more prone to melancholy, sadness and hysteria and age more quickly[54]. They are unhappy people, usually overstimulated by sensuality. It is worth noting that the Chinese (who, as Mongols, show a pronounced infantile type) are almost always highly hysterical[55]. The Central Europeans and modern Americans are also very hysterical. In contrast, the heroic person is considered phlegmatic. In the Munich "Simplizissimus" XIV, No. 37 there was a poem in which it says: "King Henry lay in bed, next to him his wife Henriette, his wedded wife, dull and blond like sauerkraut." The punch line is that King Henry is having fun with a black woman. However, one cannot say that blond people are phlegmatic in the sense of apathetic; on the contrary, it is precisely among them that one finds those people who

52 Who has not seen how cruel the dark South and East Tyroleans are towards animals! See Uto von Melzer's wonderful poem "Lord and Shepherd".

53 Especially during development. For example, Jews and black children overtake white children before they reach sexual maturity. (See Zache 1. c.)

54 See Dr. Adolf Harpfin, "German University Voices from the Ostmark", Vienna, VIII., I. 4., p. 4. He who is young for a long time is an idealist for a long time!

55 Matignon in the "Scientific review" 1903 and Révész in the "Archive for Anthropology", Vol. VI. It should be noted that children are also very prone to hysteria.

have a natural and sunny sense of humor, only they do not show it immediately.

So we see that the heroic race is lighter because it is closer to the world of light, and the dark race is darker because it is more attuned to lower senses and walks in twilight and shadow. The higher man comes closest to this light not in thinking, but in willing and acting. Hence the wonderful and significant words: "Believe in the light, while you have it, that you may be children of the light[56]."

The sensory and intellectual life of genius.

The highest and most beautiful flower of the heroic race is the genuine genius[57], whose sensory and intellectual life would be the most interesting and rewarding study to investigate. Here I will be permitted to indicate only a few guidelines and add a few examples and evidence for the claims made in the previous sections and to conclude my argument convincingly.

The essence of genius consists in the ability to see within, developed to the highest perfection; this is a state that is related to, if not identical with, clairvoyance and vision. Just like clairvoyants, the true and genuine genius of all peoples is always more or less blond. The more purely a genius represents the heroic racial type, even externally, the more ideal, heroic and national is his work, a phenomenon that is first and foremost Reibmayer has pointed out. Such geniuses were, for example, Otto the Great, Frederick Barbarossa, Bernard of Clairvaux, Giordano Bruno, George Frederick Handel, Frederick Schiller and especially the nationally minded Romantics[58] and post-classics such as: the Brothers Grimm, Uhland, Simrod, Eichendorff, Gustav Schwab, Gustav Freytag, Franz Grillparzer, above all Viktor Scheffel, who, like no other, captured the tone and mood of the Germanic Middle Ages, and August Strindberg, the Scandinavian thinker, poet, skald

56 Johannes, XII, 36. Cf. also I Thess. V. 5.

57 There are many fake geniuses, simple lucky ones. It would be the first edition of an anthropology of genius to expose the fake geniuses and false greats as such. Most of them are venerated freemasons!

58 There is racial psychology in this term itself. These men wanted to revive the old Germanic chivalrous ideas and did so, partly quite unconsciously.

and seer. Their equals in the fields of physics, technology and the art of war were the genuine Germans Watt, Stephenson, Ohm, Edison, Napoleon, Radetzky[59], Moltke, Joe Chamberlain, Kitchener, Karl Peters, the last German Viking, Mackensen, Ludendorff, Haig and Joffre. All of these men have something heroic about them, not only in their appearance but also in their manners; they are unthinkable without inner vision, without intuition and imagination, the main driving forces of all genius. Just as their faces and physiques emphasize the main formal elements, so too do their work and actions always go straight for the main things, for great, world-shaking ideas, to which the small and insignificant must be subordinated. But they can only achieve all this as a result of their visionary vision.

Just one example among many. How strange it seems to us today when we read in the Diary of St. Helena[60] that Napoleon I said to his companions: "Who knows whether the English will not one day regret having won at Waterloo," that is, having helped Prussia to victory? Napoleon always repeats that a time will come when the peoples will feel painfully that he could not complete his work. If one considers that he repeatedly stressed that he had great plans for the Germans and that his goal was a universal monarchy, then one can justifiably assume that he planned a unification of all Germanic peoples, the heroic race, as we would say today, in order to make them sole rulers over the entire globe. But what did not work for him because the stripped-down France was too weak, we and our descendants will succeed in doing!

Contents of "Ostara" No. 36: "The inner and spiritual life of the blond and dark": blond and black, a great difference, the relationship of blond and dark people to light and color, the preference of blond people for blue, the preference of black people for excrement, the nerve-calming blue, the tendency of dark people to mental illness, 96 percent of the madhouse residents have dark eyes and dark hair! Differences in blood

59 A German heart beats in my chest." The victory at Leipzig was the work of Radetzky, who was the Chief of the General Staff of the Allies.

60 Edited by Las Cases-Bieberstein, Leipzig 1899, Vol. I, p. 124.

and women's milk, the hypnotic effect of black eyes, clairvoyance of blond people, the relationship of blond and dark people to sound and music, colored hearing, colored zone, visible music, musical and olfactory eroticism of dark people, the high percentage of dark-blooded criminals, the od-positive twilight state of dark people, black people as skin people and people of touch, blond people as inner people and children of light. Pictures on the cover: King Arthur from the tomb of Emperor Max I in the Innsbruder Hoflapelle.

The riddle of plant blood by Willy Witzel. Emil Paht Publishing, Dresden. Mk. 1.60.

This book, written in a way that is easy to understand and very interesting, discusses the question of whether plants contain other vital nutrients in addition to vitamins. This gives the author the opportunity to give an instructive and comprehensive overview of modern vitamin research and to use it to give his own discoveries and conclusions for practice, especially for nutrition and diet. I know of no better book that would introduce you to these highly modern and groundbreaking areas of knowledge more quickly and thoroughly.

Tulvilagi mesék, by Röd Gyula, Ludwig Kokai Publishing, Budapest IV, 1929, 2 pengo.

The author, who is best known in Hungarian official travels and at the same time a fundamentally good man inspired by the purest ideals, gives us in this book a collection of fairy tales that play into the spirit world. They are fine poetic mood pictures full of deep symbolism and noble love of humanity. The author could not have dedicated this volume of spiritualist literature to anyone more worthy than Mrs. György Wegener, who was his equal in idealism and goodness of heart and who has made lasting contributions to the spread of the spiritualist worldview in Hungary. L. v. L.

"The League of Yellow Gorillas" is the name of an orgy club that is widespread in Soviet Russia. One can imagine, or actually not imagine, what tendencies this club

has. (N. W. J., March 5, 1929.)

The new American President Hoover says: "I have become an individualist and I am not ashamed of it... Socialism is over-bureaucracy!" (P. LI. March 5, 1929.)

On April 20, 1929, a Minister of Education called the extension of law studies from 4 to 5 years "a requirement of practical life". If things continue like this, in 20 years university studies will last 30 years. Where will the mongoloid educational idiocy go next?

The English pram manufacturers are in a state of excitement about the decline in the birth rate in England. They have made themselves available to the government in an urgent resolution and are prepared to fight the decline in the birth rate by any means possible. They have decided to give every English mother a free pram for her 8th child (!). (P. Ll. April 22, 1929.) Where are we? Is this still culture and life? No, this is complete nonsense.

The growing anti-Semitism among the Bolsheviks. A Jew was nominated as a candidate for the office of the cell of the "Proletarian" factory. The young workers declared: If a Jew runs our office, we will gladly refuse to work. During a meeting of the Komsomol at the "Red Vyborsches" factory, the Komsomol members declared during the discussion that Jews were work-shy ne'er-do-wells and were evading work everywhere. -During the search of the office of the State Optical Works, the following protocol was drawn up: Negotiations were held and a request was made to exclude Genoi, Genor, Vigdorschil from the administration. It was decided to refuse admission because he was a Jew. (Komsomolskaya Pravda, September 17, 1928.) The Jews will not be able to get rid of the spirits they summoned! They will be destroyed by the Reds! Long live the Soviets, down with the Jews

According to the Wiener Morgenzeitung, the Grand Rabbi of France, Israel Levi, gave a great speech in the National Council of French Women on the subject of the Jews in France. The Eastern Jews had moved the fur trade from Leipzig to Paris. The Jews made

a significant contribution to the promotion of French culture, such as the actress Rahel, then the Jews Munk, Oppert, Derenbourg, Halevy, Weil, Bergson, etc.!

The Aurignacian in Plateaux by Franz Kiessling. Vienna 1928. (Available from the publisher H. Reichstein, Pforzheim.)

It is the lasting and immortal achievement of the famous Aryan archaeologist Franz Kiessling to have established the existence of a highly developed Paleolithic culture in the Waldviertel region of Lower Austria at a time when the guild scientists and ignoramuses still denied it, caught up in the delusion that the home of all culture was the East and the founders of all culture were the "chosen People" of today's India. The present generation, which already enjoys the possession of ancient Aryan wisdom that we fought for and laboriously won, has no idea of the bitter struggles, deprivations and humiliations that we, champions of the Aryan cause, had to endure just 30 years ago at the hands of the blown-out "bar boys" and "house servants" of science. According to Rickling, this society made life and study as difficult as possible. The present work is a strictly scientific value of classical importance insofar as it was one of the grand stones on which the site of the rediscovered European-ancient Aryan cultural wisdom is built. It should therefore be in the library of every "Ostara" reader. The book contains an incalculable wealth of material that reaches far beyond the narrow area of the Waldviertel. All hail and thanks to our tireless old master Rissling! L.v.L.

A look into the dark chambers of the occultist "researchers" by Mathilde Ludendorff (née Dr. med. v. Kemnitz), Theodor Weiler, Leipzig.

In her usual spirited manner, Mrs. General Ludendorff takes up arms against modern occultists, especially against Baron Schrenck-Notzing. She primarily accuses Schrenck of not being strict enough in his control and the entire parapsychological method being too unscientific. I have to agree with Mathilde Ludendorff on many points, especially in her attacks on the parapsychological method. It is not possible and,

thank God, not necessary to research the afterlife and the spirit world in this way. We have the right method in "Ariosophy". But we cannot follow the author in her denial of the spirit world. That is the fate of nationalism, that it has been contaminated by anti-spiritualism and atheism through Freemasonry. I still have the hope that one day Mathilde Ludendorff will become a spiritualist because of her anti-spiritual studies and that the national cause will thereby be successful and victorious - that is our goal! That is the strength of our opponents, the Jews, Freemasons and Chandals, that they fight against the ario-heroic world not only with material weapons, but also with spiritualistic forces and magic. We will never win and never achieve success if we do not also use the weapons of spiritual science. General Ludendorff began to see this in his last writings and gave great importance to Kabbalism in the battle of our opponents against us. The fact that the actions of our enemies were and are calculated in advance in a cabalistic manner and always succeed, while the actions of the German nationalists always fail, should make every insightful person and even General Mathilde Ludendorff stunned!

L. v. L.

Orion Books, Volume 1: Horoscope Interpretation. Life cycle, Delane houses, signs and planetary values, tables by Viktor Rockers, Hagen Ernst, Westphalia.

The author gives a guide to horoscope interpretation in a truly admirable, ingenious way. The book contains an incalculable amount of material for horoscope interpretation in the smallest possible space and is a multi-volume work, as it is arranged in a clear, logical and ingenious way. Despite its brevity, nothing is left out, so that even the expert will find much that is new in it and will regard the book as an indispensable handbook. L. v. L.